



SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT" IS THE BEGINNING OF WISDOM."

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WHOLE NO. 226.

TO THE PATRONS OF THIS PAPER. TERMS OF THE SPIRITUAL TELEGRAPH.

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TO ADVERTISERS.—The wide circulation of the TELEGRAPH now renders it a desirable advertising medium, and the proprietors will continue to occupy a limited portion of their space at the following rates. Twelve and a half cents per line will be the price for a single insertion; each succeeding insertion, eight cents per line. To those who advertise for three months, no extra charge will be made for the first insertion. Every advertisement must be prepaid to secure its appearance for the time it is expected to remain, and it will be discontinued when that time expires.

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Current Items.

SCIENTIFIC CONGRESS.—A meeting of the "American Association for the advancement of Science" is now in session in Albany. Professors Hare, Agassiz, Dana, Bache, Mitchell, Henry, Emmons, and many other notables are present, and are taking part in highly interesting discussions upon various branches of science. Some important papers have been presented and read, giving the results of investigations by their authors in the departments of chemistry, geology, astronomy, etc. Among various other matters brought to the attention of the Association (as reported in the Sunday Herald of 24th instant) was a paper on "Various Cyclones or Typhoons of the North Pacific Ocean, with a Chart showing their Courses of Progression," by W. C. Redfield. This memoir comprised notices of about thirty cyclones of violent character in the trade wind latitudes of the North Pacific. As regards the several months of the year, their occurrence was as follows: In February, one; April, one; May, two; June, two; July, three; August, four; September, four; October, six; November, four; December, one. At the Marian Islands, about latitude 13 degrees north, they are looked for in December and January, as well as in the summer months. Various other cyclones in the more northern latitudes of the Pacific Ocean were also noticed in the communication.

Some of these cyclones were well elucidated by data obtained from the logbooks and reports of the United States expedition to Japan, under Commodore Perry, who kindly placed them with Mr. Redfield for examination and report. The route of one of these cyclones was brought to the notice of last meeting, at Providence, together with a few other traces on the manuscript chart. This chart, with large additions, is now engraved and will soon be published.

In this memoir Mr. Redfield notices the relations of the cyclones to the monsoons and the trade winds of the Pacific; and he remarks, also, on the universality of the laws of cyclonic progression and action in the lower portion of the atmosphere throughout all oceans and geographical zones.

Professor HARE asked if Mr. Redfield would explain what he meant by cyclone?

Mr. Redfield said he meant a wind that blew, not in a direct line, but in curve, more or less. He should enter into no controversial dis-

cussion, which he considered as occupying the attention of the Association needlessly.

Professor HARE denied the theory of traveling whirlwinds, and announced that he was about to publish a book which would settle the question. He was very severe on Mr. Redfield, who declined entering into any discussion.

A CURIOUS CASE OF FRANCE.—The Painesville Telegraph says: "Two weeks ago we mentioned the fact of the mysterious disappearance from the dramatic troupe of E. N. Harris, while at Willoughby, of Adolphus Grater. His disappearance was sudden and inexplicable, leaving all his clothing and other effects. After nine days' absence he turned up in the waters of Lake Erie, a few rods from shore, struggling to keep from sinking. He says he is unconscious of what transpired since he left the company at Willoughby, till he found himself struggling in the water. He soon gained the shore, and found a house where he was cared for; but where he was, or how he came there, was more than he knew. He had been in a trance or somnambulistic state for nine days."

MATTHEWS AT QUARANTINE.—The excitement at Quarantine has pretty much died away. On Wednesday twelve cases of the fever were under treatment, and several of the patients were able to walk about the wards in the Marine Hospital. It is not only gratifying to know that the number of cases are less, but that the type of fever is less virulent and fatal. No person is allowed to depart from Quarantine without permission of the authorities unless they are free from all infection, and their luggage has been thoroughly cleansed.

FALL OF THE "CHARTER OAK."—The "Charter Oak" fell this morning at a quarter before 1 o'clock, with a tremendous crash, and but six feet of the stump now remains. This famous tree was far past its prime when the charter was concealed in it on the 9th of May, 1689, and was probably an old tree when Columbus discovered the New World. It stood upon the old Wyllis estate, Hartford, now owned by Hon. J. W. Stuart. Crowds of citizens are visiting the ruins, and each one bears away a portion of the venerable tree.

MADAME JENNY LIND GOLDSCHMIDT has given her last concert in England, and she retires to a home, says the Times, which is now, and has been since she was married, one of unclouded happiness. It is supposed that the gains of Madame Goldschmidt, by her recent engagements, amount at least to £40,000.

THE WINE CROP.—The season, we are happy to learn from Mr. Longworth, has not been so unfavorable to the grape as was feared. Mr. L. is of opinion that there will be a fair crop, and that the price of native wines will not be enhanced. The wine vaults of the manufacturers are well stocked with all the varieties susceptible of being produced from the native grape.—Cincinnati Sun.

A LUCKY HEIRESS.—The New Orleans Creole states that Mrs. James M. Headley, formerly a wealthy lady of that city, but forced by reverse of fortune to resort to music teaching for support, has fallen heir to an estate in England, valued two hundred and fifty thousand dollars.

PERSONAL AND SPECIAL NOTICES.

Mr. Partridge Returned.

"Home again, Home again
From a foreign shore,
And O! it bids my soul rejoice
To meet my friends once more."

I am not conscious of being a medium for Spirits in any peculiar sense, and I know not how to account for the fact that the above words, and the tune to which the words are set, have been almost constantly ringing in my ears or imagination for several of the last days of my travel homeward. Having reached my post of duty, the friendly and business correspondence which has accumulated during my absence, will receive immediate attention. Several letters have been written by me from different points where I have stopped during our tour of nearly two thousand miles, which will hereafter appear in the TELEGRAPH.

To Our Friends at the West.

The Editor of this paper proposes to leave New York as early as the first of October, on a lecturing tour through several of the Western States, including Ohio, Michigan, Wisconsin, Indiana and Illinois. The lectures will chiefly relate to the facts, laws and tendencies of Spiritual Intercourse; the spiritual element in all Religions and in the noblest works of genius, ancient and modern; special attention being given to the present living inspiration, and the great Spiritual Reformation of our own time.

S. B. B. will also receive invitations to lecture on literary, philosophical and popular subjects, before Lyceums and scientific institutions. The friends of progress in the numerous cities and villages along the Hudson River, New York Central, Lake Shore or Great Western, and Michigan Central and Southern Railroads, who may desire his services in this capacity, are requested to communicate their wishes, by letter or otherwise, at their earliest convenience. This will be necessary, as we desire to prepare and publish a complete programme of our proposed labors before leaving home.

It will be perceived that this course will render it extremely inconvenient, if not altogether impossible, for the lecturer to accept invitations that may be tendered to him along the route; hence the obvious necessity of making previous arrangements. Address S. B. Brittan, at this office.

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Mrs. C. M. Beebe.

We understand that this popular lecturer proposes to start on a tour to the West, about the middle of September, to be absent some eight or ten weeks. We bespeak for her a hearty welcome from our western friends. Applications to her for lectures during this tour, may be addressed to this office for the present; and to facilitate the arrangement of her appointments, should be made as early as practicable.

Magnetism, Clairvoyance and Spiritualism.

We learn that R. P. Wilson, in connection with Dr. Henry, is now employed in lecturing on Magnetism, Clairvoyance and Spiritualism, and that they illustrate the subjects by public experiments. Those gentlemen are about to make a tour through Western New York and the Canadas, and we are requested to say that all persons who may desire to secure their services in this capacity are requested to address them before the first of September.

Convention in Michigan.

We are requested to give notice that the friends of Spiritualism in Michigan, will assemble in public convention at Fowlerville, Livingston county, on Saturday and Sunday, September 6th and 7th, and that the attendance of all mediums and friends of the cause is solicited. Mr. David T. Wood writes us that accommodations will be provided for all who may be pleased to attend, and that the people in that region "anticipate a time long to be remembered."

Public Meetings in Brooklyn.

D. E. CROSBY requests us to give notice that the Spiritualists of Brooklyn will open their New Hall, 23 Court-street, next Sunday morning, when they will resume their public meetings. The conference on each succeeding Sunday will be at half-past 10 A. M., and a public lecture will be given at 3 P. M.

Sunday Meetings in Philadelphia.

MEETINGS for lectures on Spiritualism are holden at Sansom-street Hall, in Sansom-street, near Washington Square, Philadelphia, every Sunday, morning and evening.

CHARLES PARTRIDGE.

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The Spiritual Telegraph.

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A brief Review of Rev. C. M. Butler, D.D., by Rev. S. B. Brittan. "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." This is a brief refutation of the principal objections urged by the clergy against Spiritualism, and is, therefore, a good thing for general circulation. Price, single copies, 25 cents. Postage, 8 cents. If purchased for gratuitous distribution, the price will be at the rate of \$12 per 100, if 25 or more copies be ordered.

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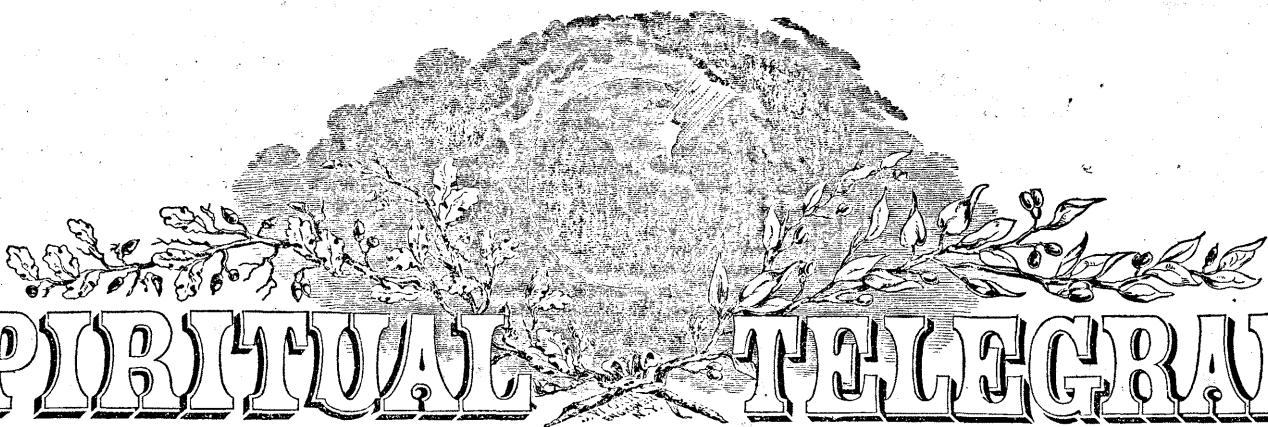
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WHOLE NO. 226.

The Principles of Nature.

REFLECTIONS ON DR. HARE'S REPLY TO F. J. B.

NUMBER ONE.

I HAVE been perusing a series of articles, commencing in the TELEGRAPH of July 19, with the caption, "Dr. Hare's reply to F. J. B." From some things he has said in those articles, I perceive that he expects me to notice them. By the way, they are not only a reply, but "contain upward of considerable beside." I now offer some reflections, without, however, intending lengthy responses; for I may not be a suitable judge of how much may be interesting and acceptable, or how much would be sufficient to do me justice. I like writing very well to awaken interest, excite investigation, and elicit truth; but have no relish for anything of a controversial nature beyond that.

PREJUDICE.

The Doctor feels I have done him injustice in considering him prejudiced against the Scriptures. I intended the venerable gentleman no wrong. I could not wound his feelings with satisfaction any more than his flesh. I admire the zeal and fearlessness with which he battles for what he deems truth "in the late evening of an active life." But I can not deem his writings perfect, even with all his aid from Spirits. He, in return, charges me not only with prejudice, but *inveterate prejudice*. So it seems there must be prejudice somewhere. I thought he was prejudiced; he thinks I must be. It may be possible that the calm reader will take us both at our word, as Dr. Hare did Bishop Hughes and Mr. Breckenridge in their discussion, and say we are both prejudiced. I was careful not to say anything faulting his book without giving calmly a reason for it, whether that reason was satisfactory to the readers or not.

Not satisfied with the charge of prejudice, (which I may deserve, for I lay no claim to infallibility,) the Doctor goes farther—a long way farther—in the following paragraph:

"In reply to the groundless charge of prejudice, I hurl back upon F. J. B. that of Bible idolatry, and a *blind credulity* created in his infancy by his nurse, parents, school-master and priest."

That is going it rather strong, especially when writing upon subjects that the writer knows nothing about. I have not penned a single sentence contending for the inspiration or correctness of all that is bound up as the Bible, or justifying all that any erring mortal ever did or said, or denying that there are later revelations. As to my infantile education, the creed of my nurse, the faith of my parents, religion of my school-master, etc., the Doctor knows nothing, unless the Spirits have informed him. And if the above is the purport of their information, they have misinformed him, or the mind of the medium influenced the communication. That charge is guesswork that comes far short of the accuracy attributed to Yankee guessing. Suffice it to say, before I had completed my sixteenth year, I had read the Bible through once by course, the Old Testament twice; in addition to that, the Gospel and Acts four times, and the remainder of the New Testament six. I had also read the Apocryphal

New Testament, and thoroughly read, openly and above board, Volney, Palmer, and Paine, the only infidel works at that time within my reach. I could be more particular respecting F. J. B. "having had his intellectual vision more or less dressed up by his nurse, his parents, his pedagogue and priest," but as none would feel particularly interested in that history, we will not drag it from the obscurity in which it reposes.

The Doctor has not only shown, as above, what is my situation in this world, but has investigated and declared what will be my condition in the next. Speaking of the future condition of those possessed of a blind credulity like that he has charged me with, he says:

"Agreeably to the information which I have received from the higher Spirits *through my own mediumship*, persons who are thus degraded by *blind credulity*, are all obliged to serve a novice in Hades. They go to the fourth circle of the second sphere."

As I have been accustomed to being sentenced to endless damnation in its worst forms for more than thirty years, as a heretic and infidel, this last sentence seems considerably mild; nevertheless I do not like it much, and have some notion of appealing to a higher court, if the Doctor is willing, and perhaps I shall if he is not.

I was in Peoria, Ill., some ten or twelve years ago, when a man related the following "yarn."

A soldier in battle had a leg shot off, and requested a fellow-soldier to carry him to the surgeon. The soldier took him on his back, and started for the rear. But, as he was going, another shot carried off the wounded man's head, unperceived by the one carrying him. When he approached the surgeon with his load, the following dialogue took place:

Surgeon.—What have you brought that man to me for, with his head shot off?

Soldier.—It is not his *head* that is shot off, but his *leg*.

Sur..—Don't you know a man's leg from his head?

Sol..—[Laying down the man, and seeing that his head was gone.] He lied to me, for he said it was his leg that was shot off, and not his head.

At this juncture a bystander dryly remarked, "*such shooting as that is altogether too personal to suit me.*"

ETHICS.

On Christ's precept against rendering evil for evil, Dr. Hare said, in his book, paragraph 1157, "Far wiser is the precept of Confucius, 'return good for good; for evil, justice.'" Upon this I remarked, "I had never understood Christ's precept to be in opposition to enlightened justice. I had understood it, that we should do good at all times and in all circumstances, and true justice can not be satisfied with anything less." To this the Doctor replied, "It is impossible, either upon the earth or in heaven, to return good for evil. The wrong doer can not be treated as one who has done right." I do not know that I understand the Doctor. And perhaps I was not understood. As this principle for which I contend is very important; as no system of religion can be founded in truth, that does not recog-

nize this principle of action in the Deity, and require it of his creatures, I add for further explanation, borrowing that positive strain: It is impossible, either upon the earth or in heaven, for one being to return to another that which is not good without returning an evil and becoming thereby an evil doer. We have no right to do evil because another has done evil: If there is anything in justice that is opposed to goodness, it is an evil, a curse, and should be unreservedly repudiated and detested by every good being.

But "the wrong doer can not be treated as one who does right." Certainly not, for that would not be for his good, nor the good of others, and so would not be justice. A child can not be treated as a grown person, the deceived as those who know the truth, the ignorant as the learned, nor the foolish as the wise. But according as they need, we must render them good, or become ourselves unjust. Most of the Christian sects represent divine justice virtually vindictive, retaliatory, revengeful. The sinner does an injury, and God inflicts an injury on him in return, or causes it to be inflicted. There are only two general objects, so far as the guilty are personally concerned, for which punishment can be inflicted on them, viz., either to *injure* or to *benefit* them. The former is *retaliation*, neither justice nor goodness, though often called by the former name; the latter is the dictate of benevolence, just and good. Divine punishment can not be viewed in any enlightened sense as proceeding from the promptings of hatred, as being administered on the principle of retaliation, or of not rendering good for evil. Hence it is wrong for man to act upon those principles. If we call punishment, as we may, the natural result of the laws of God, it is all the same, for those laws emanating from the Deity act upon the same principle. Divine punishment consists in bringing pain upon the sinner in *love*, with an unflinching interest in his welfare, with a view of elevating him to obedience, knowledge and happiness.

The doctrine of progression embraced by most of the Spiritualists involves this principle, and when consistently carried out, never loses sight of it. For that reason I was a progressionist years ago.

2d. Dr. Hare has occupied nearly two columns of the TELEGRAPH in opposition to his construction of Christ's precept, Matt. 6: 26-29, against anxious care and distrusting the providence of God. I shall not follow the lengthy remarks—not that I approve of them, for I do not. They sound very much as I should write, were I determined to find fault with the precept at any rate. But I do not impute, and would not insinuate, any such motive against the writer. The readers have the matter before them, and they can choose between Dr. Smith as I quoted him, and Dr. H.; between Christ and the Episcopal Prayer Book which has been brought forward in opposition. What follows will sufficiently cover all that ranks under the head of ethics.

On my remarks respecting the translation of one phrase, Dr. Hare replies:

"Our learned commentator alleges that the language of Christ,

when properly translated, would be these words: 'Be not over anxious.' But of what utility can it be to tell a person not to be over anxious? Does not every person of a sound mind know this without being told? Of course no one, wise or foolish, would be over anxious, could it be avoided." "This is one among many instances in which God, having, by the inevitable effect of his *alleged* omnipotency and prescience, made us what we are, enjoined us to be what we are not. We are made susceptible to anxiety, exposed to circumstances of a nature to awaken anxiety, and then advised not to be what we are so constituted and situated as to be inevitably." "It is strange that any person believing Christ to be the vicegerent of the Deity should represent him as resorting to an admonition so useless as that contained in these words, 'Be not over anxious.'"

As Dr. H. has put one boot on one foot, the reader will be ready to put the other on the other foot by saying, If we were not made susceptible to anxiety, and exposed to circumstances of a nature to awaken anxiety, there could be no necessity for the precept, nor any propriety in giving it. Under such circumstances it would be "strange that any person believing Christ to be the vicegerent of the Deity should represent him as resorting to an admonition so useless as that contained in these words, 'Be not over anxious.'"

As we are made susceptible to anxiety and exposed to circumstances of a nature to awaken anxiety, such a precept may be useful to us, however foolish it may appear on the part of the Deity, in the eyes of some, for him to give it—give what is of utility to his creatures.

On all subjects involving the relation of man to God as an intellectual and moral creature, we ought not to view man merely as he is at the present, shutting our eyes to the future. Our Father in heaven views us in our whole being, and his dealings with us are in relation to our whole existence. The following truths will not be disputed: 1st. God designed us for *progressive beings*. 2d. As surely as he created us to progress, so surely we are not what he created us to be, that is, our present condition is not one in which we are designed to remain, but by training, instruction, trial, etc., to pass through, progress beyond, rise above. Hence he, though he has "made us what we are, enjoins us to be what we are not." 3d. "We are made susceptible of anxiety, exposed to circumstances of a nature to awaken anxiety," for reasons that seemed good in the eyes of our Creator, and must result in good, for he can not err. Therefore, the direction, "Be not over anxious" is adapted to our natures, our present degree of knowledge, and present situation, and our future progress. If it is not, there is not a solitary precept that is, or ever can be. And man can not be, as he obviously is, a subject for precepts, without implicating the Creator in folly.

JACOB'S RASCALITY.

I have now to notice only a very little that ought to be noticed of what Dr. H. has said upon the Scriptures. And I now approach a subject where, if accused of hereditary prejudice, I should, perhaps, have to "acknowledge the corn." In those "good old times," when the pastors used to catechise the rising generation, one of my grandmother's brothers, then a boy, was submitting to the usual ordeal, during which the grave old parson, with his "bushel of a wig" on his head, asked him:

Now, Philo, don't you think that Jacob was a great saint?

Philo.—I s'pose he was—but I never liked his morals from his youth up.

That "prejudice" has been rather hereditary in the family ever since. But that does not make it that Jacob was *all* bad; that he could not be a recipient of truthful spiritual communications; that he did not suffer the just consequences of his wrong doing; or that, in his more mature years, his life was not as good as is to be expected of a mortal. But to Dr. H.'s strictures:

"The deception practiced upon his blind father by Jacob, as a step toward the perpetration of a fraud upon his brother Esau, and the complicity of his mother in suggesting and promoting that fraud, seem to me atrocious."

They were. And the Scriptures do not justify it, nor try to garnish the matter over. They give the plain, candid narrative, nor is it in human power to distort it to anything else. The writer continues:

"Moreover, I was shocked at the idea that by this procedure, Jacob should be represented not only as depriving his brother of his birth-right, but likewise of the intended paternal blessing."

That is not so. Jacob is not represented as depriving his brother of his birth-right by this fraud. Esau had sold that to Jacob long before.—Gen. 25: 29-34. The birth-right was a right to a double portion of the inheritance, with some other privileges. These could be transferred, and Esau did transfer his to Jacob. I do not justify the spirit Jacob manifested in the purchase. It

laid the foundation for a family feud, that caused Jacob, and justly caused him, days of wretchedness. But, if Jacob was ungenerous, Esau was foolish, and had also to suffer the consequences of his folly. Esau came in from the field one day "faint," and took a notion for a particular mess of "pottage" Jacob had prepared. Jacob was in for buying his birth-right. Esau, like any one in a severe fit of the blues, (I have them myself sometimes,) said he should not live long, and the birth right would not be worth anything to him, sold it, ate his pottage, and went his way: "thus Esau despised his birth-right." The blessing Isaac designed for Esau was the blessing pertaining to this birth-right. Jacob went to work, by *rascally and impious means*, to get the blessing which belonged to him as much as his right to the birth-right. When Isaac found what had been done, he would not himself revoke the blessing.

Again, says the writer, "Jacob is represented not only as enjoying the estate and the position in relation to his father of which he had defrauded his brother, but as becoming also more especially the favorite of God." Where is he so represented? Not in the Scriptures. According to them, he won, with the blessing, the curse of the deception and fraud he practiced. So far from "enjoying the estate," he fled through fear of his own life, and was an exile from his own land "twenty years." He never enjoyed in person that part of the blessing, "be lord over thy brethren, and let thy mother's sons bow down to thee." So far from this, after twenty years' exile, he bowed most humbly, and in abject fear, before Esau, calling him "my lord Esau," begging his grace, and atoning for the past with large presents.

"And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom. And he commanded them saying, Thus shall ye speak unto my lord Esau: thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now. And I have oxen and asses and flocks, and men servants and women servants; and have sent to tell my lord, that I may find grace in thy sight."

"And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed; and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands, and said: If Esau come to the one company and smite it, then the other company which is left shall escape."

"And he lodged there that night, and took of that which came to his hand a present for Esau his brother: two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams; thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals. And he delivered them into the hand of his servants, every drove by themselves, and said unto his servants: Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau; and behold also he is behind us. And so commanded he the second and the third, and all that followed the drives, saying, On this manner shall ye speak unto Esau when ye find him. And say ye moreover, Behold thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me."

"And Jacob lifted up his eyes, and looked, and behold Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaids came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves. And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it." GEN. 32: 3-8, 13-22; 33: 1-4, 8-11.

Was there ever a scoundrel more completely humbled? Was not Esau perfectly satisfied—avenged to his heart's content—Jacob's superior every way, especially in happiness—and his lord? Does this look as if "Jacob is represented not only as enjoying the state and position in relation to his father of which he had defrauded his brother, but as becoming also more especially the favorite of God?"

Thirdly. "Yet according to Scripture, the blessing intended for Esau was transferred to Jacob; so that Isaac had no blessing for the son whom he intended to bless." According to Scripture, "By faith Isaac blessed Jacob and Esau concerning things to come," Heb. 11: 20. We find Jacob's blessing, Gen. 27: 28, 29, and Esau's commences ten verses after, 30, 40. I do not see but that one blessing is about the same as the other, excepting they are inverted.

I wish to notice more that is charged against Jacob, but this article is becoming too long, and the subject has now occupied more space than I expected when I commenced it.

After writing as he has upon this subject, Doctor H. says: "I call upon F. J. B. in honor and candor to say, whether the judgment which I formed upon this subject can be imputed to prejudice?" If silence would not be disrespectful, "in honor and candor" I would prefer to leave the answer respectfully to the intelligence and integrity of the readers.

F. J. B.

LETTER FROM MR. PARTRIDGE.

NUMBER THREE.

On Wednesday, August 6th, we went from Rockport to Bath Me., by railroad; from thence sixteen miles in private conveyance to Damerescotta, where we spent Thursday. I spoke on Thursday evening to the friends and the inquirers concerning the new dispensation of light from the spiritual world, who gathered in the upper chamber in Glidden's building, called Union Hall. It was said that many of the most respected citizens and Christians of Damerescotta and Newcastle were present. Of course I did not know them, never having been in the place before, but judging from appearances I should think it was even so. When I entered the hall there seemed to be some confusion, which I discovered arose from the younger portion of the audience, who seemed to have misconceived the character of Spiritualism, and expected to see some mountebank play off some humbugging tricks upon them. This idea no doubt pervaded many of the more mature minds, who might have lent countenance, perhaps unconsciously, to the confusion, it being the first lecture on the subject in that vicinity. But a few words restored quietude; each became an anxious listener, and remained remarkably still during the hour and a half I was speaking. It seemed as if each countenance glowed with a genuine inspiration. I trust the dead embers of spirituality in the soul have been penetrated, and the smouldering fires fanned into life which shall illuminate the rugged paths of mortal existence, and light up the portals opening into the hitherto invisible beyond, where their near and dear ones have gone before them.

There are several mediums in Damerescotta and Newcastle, chiefly for writing, and circles are held for investigation and improvement. I attended one of these circles, convened Thursday afternoon, at the house of Col. Howe, the medium being one of his daughters, two or three others also being present, all of whom are intelligent, healthy and robust ladies. This medium forms a complete answer—if one were needed—to the assertion, that Spiritualism is a disease, and that those exercised under its influence are sickly, puny persons. This medium's hand is controlled to write very rapidly; her mind at the time is impressed with only the word that is being written, and after it is completed then another word is impressed, but the sentiment conveyed by the word is not apprehended while the writing is in progress. She is, in this respect, like many other mediums, who have not at the time they are being exercised, the power to perceive the relation between the words they are made the instrument of writing, and hence are entirely unconscious of the ideas conveyed; but after the communication is ended, and the medium is relieved from the Spirit's influence, they read and catch the ideas involved in the communication as readily as other persons. Those who think spiritual impressions are a disease, must consider it a very sudden one and quick over. There is one reason, perhaps, which I have not heard suggested, why Spirits perform their work with such lightning speed, viz.: to give no time to call the doctor to bleed and physic. Spirits finish up their work, and the mediums get well before the doctor arrives. If it were not so, establishments might be springing into profitable existence for duplicating the following inscription, said to be on a grave-stone:

"I was well, and took medicine to feel better, and here I am."

Several different Spirits gave short and interesting communications to the several friends present at this meeting, each commencing with writing its name. Finally, the name of a man

was given who formerly lived there, a rough and tumble life, whose Spirit had sometimes annoyed the medium and friends with his uncouth peculiarities, and they rather declined to communicate with him. One gentleman said he could provoke him so in one minute, that he would influence the medium to strike or throw something at him, as he had before done, and advised breaking up the circle to avoid him, to which I objected; saying that if he was the one they said he had sometimes claimed to be, viz., "The Evil One," he was the very one I had tried for a long time to become acquainted with, and I asked the friends to continue the circle and allow me to converse with him. They expressed a fear that I would get into trouble, but consented to keep their seats and gratify my wish. The following dialogue then ensued:

Question—What was your name when you lived on the earth?
Answer—The Spirit used the medium's hand to write his name, which I will not insert here, fearing some of the friends may feel fastidious about it.

Q.—Who did you first meet when you entered the spirit-world? *A.*—"The Evil One."

Q.—Do you use the words, "Evil One," in the sense in which the orthodox Christians use them? and, if otherwise, please explain? *A.*—"No; I mean one more evil than another."

Q.—Have you made the acquaintance of other Spirits? *A.*—"Yes, sir."

Q.—What kind of Spirits were they? *A.*—"They were about the same."

Q.—How did you find your own state to be? *A.*—"O, about the same."

Q.—Do you mean to say that you associated with a society of Spirits in a spiritual state similar to your own, and on nearly the same plane? *A.*—"Yes sir, that is it."

Q.—Are you contented? *A.*—"At first I was."

Q.—Are you in the same society of Spirits now? *A.*—"No, sir."

Q.—Why did you not stay with them? *A.*—"O, I got sick and tired of it."

Q.—How did you get away from them? *A.*—"I left them and went away."

Q.—Could you come and go at pleasure and associate with different Spirits, as you could with mortals when you were here? *A.*—"Yes sir; pretty much the same."

Q.—If you were evil and were associated with friends who were like yourself, what prompted you while in that state to leave them. *A.*—"I don't know. I didn't like it any more, and could not stay there." Will this express your feeling and ideas?

Q.—Did your nature seem to grow up out of, and about that plane of existence you were in, and spontaneously demand something more and better than could there be found? *A.*—"Yes sir; I like that; thank you."

Q.—From this experience don't you think you have the grounds of hope and aspiration to higher realms of being than you have ever been able to contemplate? "Yes, sir; such talk does me good; I am glad you came here, you talk so kind."

Well, my good friend, it does me good too. I shall be obliged to leave you now. I am one of the conductors of the SPIRITUAL TELEGRAPH in New York, and shall be pleased to receive a communication from you to publish to the world, and I will ask this medium to indulge you in making it at your leisure.

The Spirit thanked me kindly and said he would try to comply with my request.

Thus devils and evil spirits, so-called, have always cheated me. As soon as I begin to converse with them, they seem, unconsciously to themselves, to become transformed into angels. In this instance, and after our dialogue had terminated, the gentleman said, this Spirit when in the earth form had difficulty, and got very much provoked with a man with whom he had business, and in a conversation with his Spirit respecting this unfortunate affair, the Spirit seemed to get aroused with all his former animosity, and influenced the medium to throw the slate on which she was writing at his head, exhibiting the violent passion of his nature when in the flesh. It seems a sin for any one knowingly to tantalize such men or Spirits. It is not the way to bear one another's burdens or infirmities with profit to ourselves or them. If it be possible for Spirits to carry their sensations of injury and revenge into the Spirit-world, may they not make use of their privileges to influence us in wrong action, misinform, misdirect, and intercept our purposes by throwing

obstacles in the way? Such manifestations from Spirits may throw light on the hitherto obscure and strange passage in Luke 16:9: "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." It is certainly more cheering and consoling to be received and treated kindly by our enemies, than to be tantalized and humiliated before them. However we may differ with those with whom we have dealings, or however much we may fancy others are persisting in wrong action, and interfering with our interest, if our speech and actions are characterized with soberness, sincerity and kindness, common humanity will prompt forgiveness and kindness in return.

The main question involved in this and other communications and manifestations of similar character, pertains to *their origin*. Many devotees of the ancient and modern spiritual manifestations, hold to the theory that death transports the soul into realms of transcendent purity and wisdom; hence that none of the communications and manifestations which exhibit human frailties and animosities have their origin with disembodied Spirits, but by some psychical law difficult of comprehension, all these things originate and are conveyed through various spiritual processes, to mortals. In other words, they are driven to the theory that the response is but the echo from the questioner's mind. If so, may not all the so-called spiritual manifestations have the same origin? There is no one process of spiritual manifestations entirely free from the characteristics before mentioned; hence, if all the phenomena presenting these characteristics are induced by the minds of men and women living in the flesh, may not all the manifestations, of whatever character, have the same origin? I require a good reason for believing that manifestations which have certain characteristics, are produced by disembodied Spirits, while those having certain other characteristics are produced by mortals, and all at the same time, by the same process, and through the same medium, and all claiming to originate with, and to be produced by, disembodied Spirits.

It is not sufficient to say that the characteristics of the one class place them on the plane of human mind and action in this world, and that the characteristics of the other are consonant with angelic wisdom. Beside, it is assuming the very thing required to be proved, viz.: That death so changes the Spirit that no trace of its peculiar characteristics are left. This is *annihilation* of the man, and a *creation* of an entirely different being, having none of the elements of human earthly beings. If this be so, it may account for some claims of these unknown beings to be personages whom they evidently were not, being unable to give any correct account of themselves. But what has induced these beings uniformly to suppose they were ever embodied human beings, and how happens it that so large a proportion of them give a minute history of themselves, and often disclose secret acts of their lives, and refer to evidences within our reach which confirm their assertions? But I feel that it is nonsense to pursue so shallow a hypothesis as that of the objector to the obvious view of this subject.

Taking into view the various modes of the phenomena, the variety of characteristics of the manifestations, peculiar only to persons whose Spirits claim to produce them, together with the history of themselves and disclosure of their secret acts, and finally, the fact of our handling and seeing the physical spiritual forms which Spirits are enabled temporarily to re-clothe themselves with, and of our being able to recognize their peculiar notions, expressions, and features—spiritual presence and intercourse, are rendered entirely conclusive to all our senses, and none of these things show that death in any way changes the inner man, but its outward condition only. Every phase of the manifestations, and the entire scope of them, bear uniform testimony that man passes from the earth into states or spheres corresponding to those they are in here, from which point, whenever there is a change, it is toward progress. And if mortals would enter into as high states of enjoyment as they are capable of in the Spirit-world, they must lose no time in regulating their lives and conversation with reference to the two worlds which these modern and ancient spiritual manifestations disclose, remembering always that "as the tree falleth so it lieth," until decomposition or other change takes place. It is even so with man. As he enters the spiritual state, so he remains until changed, by virtue of experiences which inspire the soul with yearnings for angelic beatitudes.

The spiritual world undoubtedly corresponds to the natural world as to the different spiritual states of immortal souls. This being admitted, no mystical theories are requisite to account for

manifestations such as have been mentioned. There are men and women all around us who falsify, sometimes consciously and sometimes unconsciously, and there are also those who use profane language. Indeed modern spiritual manifestations are constantly being misrepresented by the devotees of prevailing creeds. Clergymen even, have published articles and books, knowingly and willfully misrepresenting the facts and belying the friends of the new phenomena. Those Spirits who use their own innocent hands to write and their lips to utter that which they know to be false, will be likely to bear false witness from the Spirit-world, through the instrumentality of some innocent medium's hand or lips. When we consider the unnumbered ages of rude, undeveloped human beings, pretentious Christians and determined materialists, who have lived on this earth, and now are inhabitants of the Spirit-world, and can communicate with us, we may wonder that the general moral tone of the communications is so high; and for the fact that there is such general agreement in sentiment, progression in the Spirit-world alone can account.

CHARLES PARTRIDGE.

Original. PEACE.

"We worship the Spirit who rules from above,
 Our watchword is peace, and our motto is love.
 We fight not, we war not, for life or for land,
 And the weapons of death never darken our hand."

Who shall presume to hope, after those whose names have rendered the annals of letters and of morals illustrious have exerted their rare powers in vain—to put an end to the fell spirit of war, and to establish in its stead the reign of the Prince of Peace? But shall the "sword devour forever?" Shall no further efforts be made to establish firmly the benign principles of universal love in the hearts of all men? Or shall the brotherhood of peace press forward the column till

"We root out the weeds from the path of our peace,
 And all hatreds and battles betwixt us shall cease."

But the query arises, Are there no indications in the world's horizon that the evangel, "peace on earth, good will to men," shall yet be effective, and that love shall triumph over brute force, and that "swords shall be beaten into plowshares, and spears into pruning hooks," and that "man shall learn war no more?" Thank God, there is; and thanks to his faithful servants, some of whom have passed from works to rewards, while others are yet left to continue the good work of scattering the "olive leaves" broadcast over the land. Their steadfastness, amidst neglect, obloquy, and the scorn of canting, hypocritical religionists, in asserting and exemplifying in their lives the sublime truth, that like begets like, that violence begets violence, that hatred begets hatred, etc., and *vice versa*, is deserving of all praise. This simple axiom, so long taught, and which it has been so difficult to learn, notwithstanding it has been verified before our eyes every day as the operation of an immutable law, is beginning to be comprehended; and may we not hope that an increasing number are becoming unfolded spiritually, so as to be able to appreciate this as the law of life and progress in all departments of being?

There are other ambitions now! Aye, such as can not be sated by the infernal glory attainable on the battle-field, or in the councils of the sword sustained governments of this world. "My kingdom is not of this world; therefore my servants will not fight." The stalwart arm of the "Learned Blacksmith" achieves a more enduring fame in the field of labor (as his stalwart brain and heart do a more honorable renown in the field of letters and in the spheres of morals) than

Feathered plumes, or coats of iron mail,
 Or tinselled uniforms, could ever earn
 In battle's van.

Work, peaceful beneficent work, in imitation of the Divine Father, is the touchstone that transmutes everything into the gold of a lasting, ever accumulating renown.

"Howbeit that was not first, which is spiritual." Want supplied, giveth new life. Work maketh wants. Each new want demands a higher work, and each new work gives a higher happiness. Here is the ground of Hope; therefore despair not, but work on, work ever, for God works!

Works, *good works*, always produce physical, intellectual, moral or spiritual fruits. Each succeeding work in either and all spheres, gives higher products. Finally, in all departments, commerce, or distribution, gives justice; justice gives love, and love peace.

ALPHA.

BROOKLYN, August, 1856.



"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, AUGUST 30, 1856.

STEPHEN DUDLEY.

PRAISE and blame fall alike on the mortal ear when the conscious soul no longer glorifies its temple. Yet we love to speak well of those who are absent from the body, more especially since we are assured that they may be present in spirit. While, therefore, the consciousness of their spiritual presence should not blind us to the imperfections which, in a greater or less degree, may have characterized their lives on earth, nor even be permitted to weaken or obscure our perception of a single moral distinction, we still feel it to be our privilege and our joy to cherish alone the memory of their virtues. Nor is this all. We are disposed to reverse the unwise order of the world, and to correct the poet's sentiment, by leaving the *errors* of men, whether they be few or many, to perish "with their bones."

It was our privilege to know STEPHEN DUDLEY familiarly; and such was our appreciation of his character that we should do violence to the feelings which the occasion of his departure naturally inspires, were we to withhold a simple tribute to his worth. Moreover, we treat *Humanity* with injustice if we suffer death to blot out the name of one true man, or to darken the memory of his work. We need the force of every worthy example, inasmuch as great thoughts and righteous deeds are levers to raise the world. Thus every man, according to his measure of divine light and moral power, is at once a revelator and a savior.

With our noble friend justice and mercy were natural instincts, which he followed through life with a fidelity rarely exemplified among men who move on the tide of business, or are immersed in the great sea of conflicting opinions and pursuits. If he aimed at the acquisition of wealth, it was ever with a cautious reference to the common interests of mankind, and with a settled conviction that it is far better to be *right* than to be *rich*. And yet he accumulated as much of this world's goods as he desired. With the means of independence he also acquired a reputation for industry, prudence and incorruptible integrity; and he has left to us—all untarnished by the rust of dishonest dealing, and undefiled by vain pride or a selfish ambition—the greater wealth of his good name, and of many generous and noble deeds which shall live after him, in the recollection of those whom his kind words and munificent acts have encouraged and redeemed.

Our friend was not only scrupulously just in his business relations and intercourse with the commercial world, but he was merciful to offenders, whether they injured him in person, property or reputation. In the course of his career as a successful merchant, several cases occurred in which it only required his sanction to deprive others of their liberty, and to close against them for all time the avenues that lead to the high places and objects of earthly ambition. But to his credit, and to the honor of human nature, let the fact be recorded; instead of consigning those who had defrauded him, to lasting infamy, he counseled them with a father's kindness, and was wont to dismiss all such persons from his presence with the impressive words of the great Teacher—"GO AND SIN NO MORE." If we mistake not, two or three individuals who were thus saved by his clemency from utter recklessness and irretrievable ruin, are now highly respected and eminently useful members of society; while it is alleged that one, at least, who but for his generous forbearance would have tenanted a felon's cell, now occupies a distinguished official position, which he fills with honor to himself and the State. Our friend had evidently learned that

"The crimes of men are accidents oft times,
Induced upon them, while their real souls
Loathe, hate, abhor, detest and spurn them all."

Hence his generosity transcended his self-love, and when deeply injured he could conquer his resentment and follow his

enemy with words of blessing. It is a divine lesson! Let this truth be taught to the young, and they "will have mercy and not sacrifice;" let all men imbibe its essential spirit that each may thereby regulate his practice. This is what humanity demands. It will subdue the spirit of violence, and dispose mankind to charity; it will warm the heart of the legislator, and sanctify the law; it will dignify the tribunals of justice, and light up the abodes of fallen and depraved humanity.

Mr. Dudley was a most devoted Spiritualist, and his intercourse with the inhabitants of the Inner World filled his mind and heart with ineffable light and peace. His knowledge of spiritual things made life a fact of infinite significance, and immortality the sublimest reality. His hopes were not left to rest on a mere dogma taught by conventional authority, nor yet on the vague speculations of a subtle materialism, which leaves us to anticipate nothing more than

"A gradual diffusion of the soul
Into the Loveliness that makes the world,
The sea, and skies the image of itself."

On the contrary, he trusted in a living, personal experience, corroborated by numberless concurrent facts which the world has witnessed and can not deny. The preservation of the soul's identity through all material changes and transformations was established, in fact and in his mind, by irresistible evidence; and hence, instead of being *diffused* through all things, he confidently expected to preserve his personality, and that in some sense all things would be progressively *infused* into his own nature, as the Spirit, in the successive stages of its advancement, becomes a mirror to reflect all the spheres of being.

During the summer of last year, the writer spent several days with him at Long Branch, N. J., during which time we conversed freely of our respective situations and prospects. Still more recently we occupied rooms in the same hotel in this city. Our conversation was always confidential and free from restraint; at the same time it was unaccompanied by any circumstance that could occasion the least dissatisfaction or awaken one emotion of regret. In this familiar intercourse with Mr. Dudley, the writer learned to respect and love him. When we pressed the mortal hand of our friend last Spring, as he was about to return to Buffalo, his health was good, and we little thought it was for the last time. True, he was in a state of readiness to depart, and assured us that he should soon be released. When he took leave of the writer he said, "*If we do not meet again here, we shall up there,*" [pointing to the heavens.] He was ready, and only waited to receive the summons. When at length it came, in a voice from Heaven, saying, "*COME UP HITHER,*" it gave him unspeakable pleasure to answer the call; and with the utmost composure he laid down the body of earth as one would dispense with a traveling garb for robes of more than regal splendor.

The last scene was deeply impressive; at the same time it was one of solemn and glorious triumph. In that change there was no annihilation of conscious being, and no anticipated separation from the objects he most loved. He was not going to an undiscovered country whose inhabitants were all unknown. On the contrary, he had been looking—from a high promontory on the mortal shore—"over the river" to the shining fields and gardens of Paradise, and listening—through the calm autumn of his life—to the music of Angels, whose enchanting strains filled his inmost soul. No feeling of apprehension or vain regret disturbed the tranquillity of his last hour. Silence reigned in the curtained chamber, and peace in the parting soul. When the sun declined, and the first soft shadows of the evening twilight appeared, he went to his rest. As the weary child leans on the maternal bosom when the day is over, even so, reposing on the infinite Lovz, his Earth-life terminated with a quiet, refreshing sleep. Such is the change when, in the order of Nature, it comes to the good man.

"Gently the languid motion
Of every pulse subsides;
Gliding from out the body we have worn—
Without a jar to break
The mystic strain of harmony, that winds
With sense-dissolving music through the soul—
We are at liberty."

The Editor returned just as the last number of the paper was going to press. He will leave town the last part of this week, to be absent for a few days, and may then be found at his post during the month of September.

SINGULAR SPIRITUAL VISITATION.

Extraordinary Cure of Consumption.

WHILE the writer was on a visit to Brunswick, Me., a few days since, for the purpose of delivering a course of four lectures on the Spiritual Manifestations and their philosophy, the interesting facts recorded in this connection were communicated to him by the lady and her friends, for whose sake the Spirits exercised their extraordinary powers.

Mrs. D. P. Newman, of Brunswick, belongs to a family in which *consumption* is a congenital disease, one sister and eight or nine members of her father's family having been removed from earth by the subtle virus of this invidious destroyer. The health of Mrs. N. herself had been failing for about *ten years*, owing to her consumptive tendencies, when a sudden cold had the effect to prostrate her system and confine her to her room and a couch of pain. The pale sufferer had little or no prospect of ever leaving her bed by any voluntary agency of her own. She continued to fail rapidly; her cough, which was incessant, increased in violence, and her frequent paroxysms were accompanied by a difficult and painful respiration, and succeeded by extreme debility.

One day, when Mrs. Newman had been confined to her bed some five weeks, a singular circumstance occurred in the village of Vassalboro, which is some forty miles from Brunswick, the residence of the patient. Mrs. Norcross, who is quite generally known in the eastern portion of New England, as an excellent clairvoyant and medium, was seated alone in her apartment. The time was early evening, and nothing existed to disturb the silence of the room or the meditations of its only occupant. Suddenly Mrs. N. heard the door open behind her, and looking round saw what appeared to be a human figure concealed by loose drapery. The figure approached the sofa and assumed a sitting posture. Mrs. Norcross, presuming it to be a boy who belonged to the family, and who was supposed to have thus concealed his head and the outlines of his form, for the purpose of exciting her fears, addressed the boy by name. Thereupon the covering was thrown back, or was permitted to drop from one side of the figure, when, to her great surprise, she discovered a beautiful female form with a glowing face, expressive of some earnest purpose, combined with remarkable tenderness of feeling. This unexpected visitor, Mrs. N. did not recognize as any one whom she had ever seen before. After a moment's pause, the mysterious stranger said:

"My name is Jordan; I have brought my dear sister to have you heal her by the unearthly power which you possess."

That moment the covering fell from the other side of the figure, disclosing a pale invalid reclining on the arm of the radiant stranger. The invalid was at once recognized by the medium as Mrs. Newman, of Brunswick, with whom she was personally acquainted; and it subsequently appeared that the fair Unknown, whose arm upheld the stricken form, was a sister who has for some time been an inhabitant of the Spirit World.

Before the figures vanished from before her, Mrs. Norcross had a distinct perception of the patient's physical condition, and among other things saw *five tubercles* in one of her lungs. She also received a prescription, which, by spiritual direction, was immediately forwarded to Mrs. Newman. Four days after the Seeress visited Brunswick, where she learned that the patient had taken the medicine prescribed, and that its action had resulted in the removal of two of the tubercles. Others were subsequently removed, and the matter discharged from the lungs was so offensive that friends could with difficulty remain in the room.

The patient, whose life had been despaired of, began slowly to convalesce. At the expiration of eight weeks her cough had ceased altogether, and her strength was so far restored that she was able to go out, and also to resume her domestic duties. This occurred during the latter part of last autumn and the early part of winter. The consumptive whose health had been declining for ten years is now living, freed from pain and in the enjoyment of good health.

The writer has thus narrated the circumstances of this interesting case, substantially and in all respects as he received them from Mrs. Newman and her friends, but a few days since. Mrs. N. can even now scarcely refer to the subject of her mysterious treatment and providential recovery, without yielding to a flood of intense emotions. While we were making this record, she was obliged to leave the room to recover her self-possession. (She is herself a medium) and on returning to the apartment

on that occasion. she was entranced by the Spirit-sister, who was, and doubtless still is, the faithful guardian of her life.

Does not this case illustrate the importance of spiritual agency in human affairs, so clearly that none but the willfully blind can fail to see? The Spirits saved the life of Mrs. Newman, who is now animated with new hopes and smiling in the living beauty and joy of renewed existence. The Angels came and planted young roses on her cheek and in her heart, and they have scattered fresh flowers along the path-way of mortal life. May they be blighted by no untimely frost, nor be left to

—“Waste their sweetness on the desert air.”

ENGINES, FUEL AND OIL.

“An Honest Inquirer,” (the writer withholds his name) writes us from Portage City, desiring to know “if there are any Lecturers going about the country who will condescend to visit that place.” We beg to assure our unknown friend, that there are competent public Lecturers who would cheerfully visit Portage, provided the honest inquirers in that city would condescend to send for them, and, at the same time, to take upon themselves the labor and responsibility of making suitable arrangements and necessary provisions, that those who are willing to serve them may be encouraged and sustained in their efforts. “An honest Inquirer” says, “We have had nothing here to talk of Spiritualism but one ‘humbug.’” We suppose it was a traveling ‘humbug’ that was “going about the country”—without a serious purpose and unsolicited—and we venture to suggest that there are several “more of the same sort” who will deem it no great condescension to visit Portage City, or any other place, where the people are satisfied with such expounders of spiritual mysteries.

We intend no disrespect to any honest and intelligent lecturer, whether known or unknown, who, in his travels, may be pleased to visit strange places for the most laudable purpose of planting the truth in the wilderness. On the contrary, we delight to honor all such self-sacrificing apostles. But we insist that the labors and sacrifices of a great movement should not be left to devolve upon public writers and speakers alone. *Every man who professes to entertain the truth has something to do*; and those who can not directly present the claims of Spiritualism to the multitude, may yet do the same thing indirectly. They have only to devote the time, talents and means which they are known to possess, to any profitable employment, and then use the proceeds of their labors and the interest of their possessions in sustaining those whose more appropriate functions are writing and speaking.

If a number of men were about to engage in some industrial pursuit that required a single steam-engine, it would evince great weakness and folly on the part of the shareholders, should each insist on providing the engine or nothing. When the actual wants of the company in this respect were once supplied, the other members might be far more profitably employed in furnishing fuel, or in oiling piston and crank. Our friend Fishbough—the F. of the TELEGRAPH—will assist us on the present occasion. Without learning his pleasure, I have chosen to employ him in the capacity of an illustration. His brain is an engine of large dimensions and acknowledged power; but fuel is necessary to work the machinery successfully, and like many others whom we might mention, *he wants his wheels greased*. If every man insists on furnishing for his part a separate engine, and no one can be found to kindle a fire or put in fuel, the machinery will be very likely to stop. And this seems to be about what is aimed at by those who insist that every man shall be poet, orator, philosopher, mathematician and teacher—shall be himself and everybody else—all for the sake of a chimerical equality and independence which clearly expose his own selfishness while they tend to derange the economy of our social relations.

The foregoing remarks will not exactly admit of an application to those who, being indisposed to personal effort, are quite willing to be served by others in every possible capacity that may be presumed to require human minds and muscles. But those who labor should be compensated by those who require their services. People who readily give the market price for such commodities as pork and potatoes, should be willing to pay for information, if they want it. Moreover, if they are indisposed to make sacrifices for the truth's sake, or unwilling to pay anything for knowledge, it must be painfully apparent that the article is not wanted. There are thousands who would

not give ten dollars to be assured of their immortality, who, nevertheless, in the aggregate, squander millions in “riotous living;” or, at best, in the excessive use of luxuries that destroy the physical health of the individual, at the same time they impair the mental and moral vigor of the race. Such people would do better to “BUY THE TRUTH, AND SELL IT NOT.”

LETTER FROM MR. PARTRIDGE.

NUMBER FOUR.

ALPINE HOUSE, GORHAM, N. H., August 13, 1856.

Thunder and Lightning.

My last communication was from Damarescotta, Me., from which place we returned to Bath, and from thence proceeded to Brunswick by railroad and took the Androscoggin and Kennebec, and the Penobscot and Kennebec railroads, leading through the lumber districts along the Kennebec river, and passing Hallowell, Augusta and Waterville. When returning on this road and near the bridge at Augusta, clouds filled with water suddenly gathered over our heads, from which rain descended in torrents. The lightnings flashed and thunders pealed terribly. One fatal bolt and a shock more terrible than any other came upon us simultaneously. The granite rock seemed to respond in sharp crackling sounds, while from valleys and mountain-tops the sullen echos awoke like the notes of a requiem. Our mighty engine and cars seemed momentarily to dance and tremble in the atmosphere, but soon sank down to a dead halt, directly on the Augusta bridge. Rumor ran through the cars that the engineer was struck dead. Myself with many others rushed forward and saw the lifeless body of a man—not our engineer—put into the baggage car. We then learned that this man was struck down by the terrible bolt mentioned, while walking over the bridge on the rail track. A gentleman at the distance of a few rods witnessing the scene, ran upon the bridge, swinging his hat to prevent the cars running upon the prostrate body. We took the body over the bridge, and halted for a physician, and when we attempted to start again it was found that the falling torrents had washed so much gravel from the banks into the track as to entirely cover them and bury a good portion of the wheels, and completely fasten us in the mud. Men from the dépôt, a few rods distant, were sent to shovel us out, which they succeeded in doing, and the train passed into the dépôt and we left the mortal part of Mr. James La Barron with his weeping sisters and sorrowing friends from the factories, gathering round.*

This occurred August 9th, about one o'clock in the day. The clouds soon passed away, and the sun shone as brightly and nature looked as smiling as if nothing had happened. The reflections of those persons who witnessed this awful scene, as those who have witnessed the destruction of human life by railroad and steam, are or will be soon crowded into other channels, which relate more intimately to their own physical necessities. These seem to be so many sponges which absorb tears, wipe out blood stains, and bathe affection's wounds. Man is like grass, which to-day is, but to-morrow is burned up and is not missed. So generation after generation comes and goes; individualities are absorbed in time, and generations are lost in number. With these facts constantly before our eyes, how strange and inconsistent appears the universal scramble for the wealth and fame which endure for a day and are squandered and forgotten to-morrow! The human spirit is the chief thing to be regarded in time, because it is the *all* of eternity; and yet its interests are almost universally disregarded and its yearnings drowned in the clamor of physical necessities.

* The lightning current was seen (so several said) rushing through the dépôt on the iron rail, jumping, rabbit-like, from brake to brake, seemingly from one to three feet high, and thus rapidly passing out of sight. It was not known whether this man was walking on the iron rails, or between them; it was said he fell directly across the rail, so that the cars must have cut his body in two if they had not been stopped by the courageous man who rushed upon the bridge with no signal but his swinging hat to be observed, in such a torrent of falling rain. I do not feel satisfied with the man who was called into the car, and who pretended to be a physician. He entered the car, looked at the man whose head I was holding partly off the edge of the car to let the rain fall into his face, and was rubbing and endeavoring to get others to do so. This doctor, so-called, began to make inquiries *how it happened*, and after a while he stooped down to feel his pulse, and said in a manner and tone indicating seemingly the result of a long practice, “*He is dead!*” and at once all efforts to reanimate the man were suspended as by authority. His clothes were not removed, and he was not examined during the time the cars remained there. Others may do as they like, but if I am prostrated by lightning, I hope such doctors will keep away, and let my friends have the privilege of trying, until they can at least throw a few buckets of water on me.

It would be an interesting inquiry, what are the effects, if any, which lightning has on human spirits when it terminates their earthly relations, as in this case, and also when inhabitants of the Spirit-world? I should like very much to converse with the Spirit of this Mr. La Barron; but being a stranger, I may not be able to summon it. Therefore I hope some of his friends will obtain an interview with him, and send us the result.

Many persons believe that God more eminently and potentially governs the action of the heavens and spiritual world, than he does the earth and mortals; but facts do not show such to be the case. Spirits who communicate with mortals seem to be, for a time at least, after entering the Spirit-sphere, in all things the same as they were when they manifested themselves through their own mortal instrument, the body. Ask them if they have seen God? Their answer is No; and they feel, they say, that he is as invisible, incomprehensible, and as distant from them as when they dwelt in earthly habitations. The Spirit of an orthodox Christian woman, which left its earthly house in Fitchburg, Massachusetts, recently communicated to her friends, before her body had been buried, as follows, (see SPIRITUAL TELEGRAPH, June 21st, page 63); “I can see my friends weeping, but they will take no notice of me. I know not what it meaneth. Those who brought me here said you would tell me all about it; and can you—will you tell me? for if I can not find God and heaven, I do not want them to bury my body, for I want to come back.” This Spirit was undoubtedly instructed to believe in the above fallacy, by her church. She had not realized her faith, and evidently began to feel that she should not; neither had she yet unlearned her error, which is often a more difficult work than to apprehend truth. She evidently *had not been changed by death*. This is a marked case; and there are many facts and communications which substantially illustrate the same great and important truths, that God does not more essentially and potentially instruct and control Spirits than mortals; neither does death in itself change the inner man—the Spirit.

The lightning, also, which descends out of the heavens, seems to be as reckless of what is supposed to be God's interest, and of human interests and life, as the horse before the carriage, or steam in a boiler. It not uncommonly kills beasts, birds and human beings, but shatters steeples and burns up churches. Then what evidence is there (discarding speculation always) that God *especially* regards men and things in heaven or earth, or more specially governs anything, anywhere, than mortals? Doubtless there is a general or universal government pervading the heavens and earth, and all that in them is. But specialities in God's providences are to my mind like special legislation in mortal governments—a *fraud* which is irreconcilable with justice, and far beneath my idea of God. There has been so much good paper spoiled in minutely making up and defining God and his particular and special action, that I think it will be prudent to save the balance of mine for records of matters within the scope of human intellect.

CHARLES PARTRIDGE.

WEDDED.

At the residence of the Bride's Parents in Jersey City, on the evening of Wednesday, 20th instant, the Marriage Relation and Institution were formally recognized by S. B. Brittan, as existing between Mr. JAMES B. HILLS and MISS ANNIE M. TUTTS, both of Jersey City, N. J., whose union was thus legally and appropriately solemnized.

Convention at South Royalston.

On another page will be found a notice of a Spiritualist Convention at South Royalston, Vt., to be held on Friday, Saturday and Sunday of the present week. We regret that from some unknown cause we did not receive the notice in time for insertion last week; but our present issue will be in the hands of our patrons in the city and vicinity by Wednesday. Should any such desire to attend the Convention, they may go by way of Troy, White Hall, and Burlington, or by way of New Haven, Hartford, Springfield, and thence by the Connecticut River and Vermont Central Railroads.

Mr. Redman going West.

G. A. REDMAN who is widely known as one of the best Test Mediums in the world, has left Boston, and is traveling West. He is at present (August 25th) at Buffalo, whence he intends to proceed to Cincinnati, and afterward to return East. His present tour will afford to a great number of persons an opportunity to investigate the spiritual mysteries, and we earnestly recommend them to improve the occasion to the best advantage.

Original Communications.

DEATH.

BY F. H. STAUFFER.

Eyes must fade, however brightly,
Now their beams are playing round;
Thoughts must cease, however lightly
From thy bosom now they bound.

Lips, the ruby's tints outlying,
Sweet as flowers in early spring—
These must perish; Time, in flying,
Bids their beauties all take wing.

Tongue, whose accents mildly flowing,
As a balm to others' woes,
Or with life celestial glowing,
Heaves the heart with tender throes;

This must stop its varied motion,
Death will stop its pleasing tone;
In this last and sad commotion
All must fade but MIND alone.

A REMEDY WANTED.

NEWCASTLE, PA., August 8, 1856.

S. B. BRITTAN, Esq.:

Dear Sir—I have noticed that in the cures for diseases said to be discovered through Spirit-agency, they (the Spirits) claim to have a more clear understanding of the nervous system than any of our mortal physicians possess. Not doubting that this may be so, I have thought that some enlightened medium might confer an incalculable benefit on our race, if some remedy could be discovered for that dreadful prostration of the nervous system caused by the too free use of spirits and other poisonous narcotics. In my efforts to raise the poor drunkard and opium eater from his degradation, I have generally found them willing and anxious to quit the habit; but the ceasing to use stimulants was followed by so dreadful a prostration—so awful a sickness arising from the disordered state of the nerves—that they feared the attempt. Like poor Dives, they would gladly take a stand by the side of the sober, temperate Abrahams they see around them, were it not that this fearful gulf lies between them.

Now if some kind and loving Spirit could propose through Mrs. French, Mrs. Mettler, or some other favored one, a remedy which would support the system, and make life tolerable to the inebriate for some time after he quits his alcoholic stimulus, and which would aid the nerves in regaining their wonted power and tone, it would be among heaven's most invaluable gifts. It strikes me there might be found something in nature which would soothe and strengthen the nerves and stomach under the circumstances, and afford a substitute for the stimulants thus discarded, and which would not leave the system so perfectly prostrated. I have often seen the big tear roll down the strong man's cheek while he deeply deplored his situation, and would gladly reform, but thought that to cease drink entirely, or to relinquish the use of his opium, would take his life.

Our old friend, Dr. J. P., from the nature and exceeding painfulness of his disease, has been compelled for some year or more past, to take large amounts of opiates; and now if he could cease to use it, I think he would recover his health; but it seems impossible without some such substitute as above spoken of. Set some of your spiritual friends to work, and perhaps they may, through the aid of Hahnemann, Abernethy, or some other eminent physician who is still pursuing his studies in the Spirit-land, find the remedy so much desired. With such a remedy or assistant in my possession, it appears to me that I could reclaim a great proportion of the most completely ruined inebriates in our country. I do not know but Mrs. French's "nerve fluid" may possess something of the qualities required; but I see no one speaks of it as applicable to the cases spoken of. If anything has been discovered already, or shall be, which would have the effect spoken of, let the world know it through your paper.

With sentiments of true regard, I am yours, etc., JNO. REYNOLDS.

Our correspondent desires us to "set some of our spiritual friends to work" to find out a *Remedy* for the consequences of inebriation. Our faith in the discovery of any remedy that will separate a man from the natural results of his daily life, is very small. It is quite possible to find something that will greatly diminish or effectually destroy the appetite for strong drink; or that will cause stimulants to nauseate the stomach. But it could hardly be expected that such a medicine would restore the tone of the system, prevent the reaction which naturally and inevitably follows the continued and excessive use of intoxicating drugs and drinks, or that it would render life at once more tolerable to the man of perverted appetites. We may, however, err in judgment; and, as our correspondent is a *physician*, we respectfully suggest that it may be more directly in the line of "his profession" to undertake the proposed investigation.

DIFFICULTIES are to the persevering like the mists which envelop mountain-tops; they appear in the distance like a thick impenetrable wall; but as we approach them they recede; and when we stand before them face to face, they wholly disappear.

INCIDENTS OF TRAVEL.

BY DR. R. T. HALLOCK.

Continued.

FROM Dunkirk, that city of unlimited capacity to spread itself on paper, to Westfield, a village on the Lake shore road—already spread as widely as the needs of its inhabitants are likely to require in the next half century—is about seventeen miles. There I put up for the night. Those who sit under the droppings of our Croton water sanctuary, can but faintly realize the horror of that element entertained by "mine host" and his "helps" of a country tavern. The chamber maids manifest decided symptoms of hydrophobia. Water enough to convert the dust upon your face into mud, and a towel just large enough to spread it in artistic lines over your countenance, you may get, perhaps, without much difficulty; but those who want more must come down to the public trough in the bar-room, where a basin, begrimed with the "hard pan" of the last generation, and a towel seemingly made out of the canvas covering of a charcoal cart, are at your service in due process of time, *provided* you religiously maintain your position in the grand procession of the unwashed, which, subsequently to every blast from the bugle of an arrived accommodation coach, defiles through the hall in the direction of said trough, defiled with dirt.

My sleeping apartment was big enough. It contained two beds large and long enough to have saved Procrustes the expense of a broad axe wherewithal to chop off the limbs of his victims, though they had been the first cousins of Goliath of Gath, and one little ewer and basin, which for size might have been saved from the wreck of a little girl's tea-set. By way of addendum to this limited reservoir, on retiring for the night I deviated a little, like my illustrious predecessor, Martin Van Buren, from the crooked and very narrow way that led to my august bed-chamber, and entered the doorway of the dining-room. The light was dubious; but I made out a female in the distance, and beckoned her approach. "Can you give me a pitcher of fresh water to carry to my bed-room?" "In course I can, and sure the likes o' that is aisy enough." So "in course" she did; but when I came to use it as I had designed, to eke out my scanty supply of washing material, I found it *one third sour milk, thickened with flies*. In their ambition to secure an early breakfast, *multitudes of them* had sacrificed their valuable lives, and all their surviving friends had come to a morning funeral, knowing probably from a dismal experience that their bodies would not keep long in that diluted liquid. I had a capital fly-trap, and that was all. While consoling myself with an "air bath" by way of substitute, I heard the suggestive sound of a pump in the barn-yard, and concluded to hail it on speculation. While dressed in character for a *private bath*, to approach a public window and address infinite space in sheer ignorance as to what or who may "turn up," requires not only desperate circumstances, but a degree of moral courage little dreamed of by those who have never tried it.

I carefully removed the curtain from a corner of the open window, and exclaimed, "Pump, there! halloo!" Echo instantly responded through the throats of three roosters, a turkey gobbler and a dog, while I retired from before the curtain to digest the applause, and gather wind for another effort. Having no lamp to rub, I tried my nose, and sung out at the top of my voice, Halloo! you—slave of the pump! "What's the duty?" Water, water! I want some water. "An be dad, is the house on fire?" No, but I am getting rather heated *myself*, and want some water to cool off in. "Oh, bad luck to it. I'm the stable-man, not the chamber-maid; call her." I have; wait a moment. I want to show you her response. Running to the wash-stand and seizing my fly-trap, I decanted it, a la American fall, from my chamber window, for his inspection. His flinty heart was softened instantly—a bucket of sparkling water was at my door in a twinkling. "Here's for you, my boy. And sure I wouldn't wash the ould gray mare in the d—d compound you poured out of that jug; Biddy's spurrit, poor thing, is mostly in ould Ireland, Hiven rest it, and she has been after thinking of a bowl of flummery for Paddy McWhagkey, her uncle, that she lift sick of a fever in Tipperary five years ago, instead of a basin of wather for a christian gentleman, in his throbbles; bad luck to her."

There was music in that house, too. I sank to rest amid sweet sounds issuing from young lips, accompanied by a piano, located in some undiscovered region of that queer old tavern. The institution itself was a curiosity; to use a nautical term, it was all *abroad*. In its younger days it must have sown a great many wild oats, and finally settled down into prematurity, in a drunken frolic, from which it never recovered. It had squat itself upon the ground and dislocated all its joints, so that it could not rise; not a door, window, or wall was perpendicular. There was a compound fracture of one of its wings, and it was most decidedly shaky in the legs. Hearing that sweet voice, did naturally induce the mental speculation as to its owner. Assuming the house as a postulate, the logical deduction was inevitable, that every female in it must be adorned with a *hair lip* at the very least. Still my ear was at loggerheads with my logic; my ear declared unconditionally for the beauty of the girl, and denied the old house any lot or part in the matter. "Well," said I, "we shall see in the morning." We *did*. A man's senses are sometimes a better guide than his understanding. That girl's cheeks were too ripe peaches, and her lips a brace of red cherries. Her looks sweetened my cup of coffee, and I am persuaded that, in the absence of thunder, she might keep the milk sweet in a farmer's dairy for three whole days, by simply smiling upon it at half-past nine of a morning.

Alas! that I must leave her so soon; but coach drivers are obdurate. Mayville, the renowned county seat of Chataque, situated some eight miles farther off, and about eight hundred feet higher up, beckons me away. Mayville and "Durrup" are held to be the only cities completely finished and done brown, north of Mason and Dixon's line.

They have undoubtedly consulted the book of Revelations, and appear to have long since resolved not to add any more to their sins, by adding to their size. This gives to them an air of grayish venerableness, highly edifying to conservatism, as indicative of the absence of *change* of all. Gray indeed is Mayville, and if it were made of *hair* it would be pronounced quite bald, and it looks thin and crisp. You get upon the mountain where it stands, for the express purpose of finding water wherewith to float you into Jamestown which lies at the other end of a beautiful lake (the highest navigable water in the United States, I believe), which lies sparkling in the sunlight like a diamond on the brow of earth, in a beautiful setting of green fields and woods, and waving grain. High as you are above Lake Erie, which lies itself upon a mountain, you are notwithstanding in the great valley of the Mississippi. The waters of that beautiful Chataque Lake give their virgin kiss to the Atlantic, through the lips of the Gulf of Mexico! Standing on the shore of Lake Erie for the first time, how strong must be one's faith in guide books, before any one would attempt such an elevation as I have described, in the expectation of finding there a navigable lake of more than twenty miles in length! Tell a man he may hear his defunct grandmother talk, if he will hold his ear open in a proper place, and he says, "Pshaw! impossible." But tell him he may find what we are now looking at—eight or nine hundred feet into the air—and he will have a vision of a summer-house on its margin immediately. *A priori*, both are impossibilities to his understanding, though alike facts in nature. One he is willing to observe—the other he turns his nose up at. Queer fellow is man. I grow prematurely metaphysical.

I can not wait upon my lady readers (should I be so happy as to secure any) to the *boat* yet, though I know they must be in laudable haste to exchange the dust and "old soldiers" which surround and pervade every room of the great Mayville "House," for the cool breeze and glad waters of the lake. I must "*go to Lave*!" Bless you, green reader, do you suppose the "Sixth Ward," that glorious haunt of the Democracy, enjoys a monopoly of the rascality and bad blood of our enlightened and religious republic? I tell thee nay. The head and shoulders of as pretty a quarrel as ever delighted our modern Isaiah or Tom Hyer, was visible above the crowd of farmers who surrounded the bar of the Chataque Court House when I entered on the morning of July 23d, beneath the rays of a harvest sun. What *could* be the matter? There was no *rum* visible; you couldn't get a drop at the "House." Half of them looked as if they might be church deacons at the very least; and the opposition wrangler, who fought for pay, seemed as if he had just left the "Amen" corner of a prayer-meeting, and hadn't time to wash his face. The constabulary also consisted undoubtedly of the most frigid specimens of crooked timber to be found in the whole circuit; and yet there they were, on that broiling July day, fighting away, as earnest as though their creed had declared a law quarrel to be the "chief end of man," and they had all kept sober for the purpose of enjoying it the better.

Let us leave them to "simmer down" at leisure. I see it is nearly four o'clock, and the stage is waiting to convey us through the hot dust to the boat. Arrived there, we find her working crew to be mainly carpenters. The captain "moved in" before his boat was done. But was he not proud of her? She is of the composite order of architecture—*saw* bottom and *clipper* ends. The engine was from New York, and the *hull* from any place but that, if we except, possibly, the state of Camden and Amboy, where they might produce such a thing—give them time enough. *George Steers* might perhaps shake his head at the probability of getting twenty miles an hour out of a craft of her size and model, but the skipper had no doubts upon that point whatever. His postulates were the boiler, and the eight miles an hour he had actually done—he put himself on them. The boiler, said he, is bound, *under oath*, to carry eighty pounds of steam—the boat has run eight miles an hour with twenty inches. Give her forty, and of course I get sixteen miles out of her. Fifty pounds then, give me twenty miles, as a *logical necessity*, with thirty pounds of surplus steam for culinary purposes, without stretching the conscience of the boat or the oath of my boiler. Nothing easier—if twice four be eight, twice eight's a four; of course, what can be plainer than that?

But while the skipper is getting on at the rate of twenty miles an hour, and his craft (probably because her ladies' saloon was not done) actually doing seven under difficulties, let us take a seat on the work-bench, and have a little talk about modern Spiritualism and its media. Thanks to the unfinished state of the boat, the working machinery is plainly visible from where we sit, so let us take the engine for a text, pertinent to the latter branch of our subject, which, by its statements, is divided under two heads.

That thing of iron is a *medium*—a medium for the developed spirit of water. Dost mark how beautifully, powerfully, orderly, *usefully*, that invisible spirit makes its "physical manifestation" in the light of day? See how, through that passive and orderly medium, it gives itself away for thy benefit! Mark, too, it only *gets* what of infinite power, or so to speak, of eternal life, it can manifest, by giving itself away. When it ceases to give, it fails to receive. Observe also its beautiful order. All the "law and the commandments" it has kept from its "youth up." Nothing has been neglected; it has no faith in miracles; it depends upon no "special providence;" it presumes upon no superiority of saintship; it simply honors divine truth, and stands upon a "bred-plate" of law.

Now turn to the 17th verse of the tenth chapter of St. Mark, and read on to the 22d verse, and thou shalt be profitably astonished perchance, to learn that "to inherit," that is, to enjoy, or be the recipient of, or a transmissible *medium* for, "eternal life," thou and I must *imitate that steam engine* to the very letter. All its religious observance of "the law and the testimony;" all its giving of its wealth of

power away, in perfect self abnegation, must find humble imitators in ourselves, or we can never know "eternal life," nor be "mediums" for its transmission, either to ourselves or others.

But suppose this iron "medium" not to have complied with the law; in that case the manifestations through it would of course be defective, not to say dangerous. But wouldst thou infer therefore, that the spirit of water was an evil spirit? Why shouldst thou then, when thy brother-spirit manifests himself through thee defectively, ascribe the disorder to his evil nature? Shame on thee! Read thy Bible, and look at that steam-engine, and learn from its sacred Gospel, and the solemn experience of ages, to reverence law by obeying it, and Gospel by understanding it, that thou mayst have "eternal life," not only "abiding in thee," but going out of thee, that others may be made alive. How many times art thou to be told that God is "a God of order," and nature a system of law—that she has no truth to be thrown away, and has made no revelation of herself nor of her divine methods, through the most ancient of her media as well as through her most modern, that thou canst neglect, without peril to thyself? Gospel has nothing to do with time as an essential constituent; when it is proclaimed in thine ear, thou must "believe it" and be "baptized" into it, or "be damned!" There is no help for it. For "This is the condemnation, that light is come into the world, and men loved darkness rather than light."

That old question, "Good Master, what shall I do that I may inherit eternal life?" in one form or another, is asked every day of thee and me. We ought, if we have improved our "talent," be not only able to answer as Jesus did, but so to simplify the answer, that the questioner go not "away sad," nor "grieved," like him of old. Jesus has given us as well as him, the key to unlock the door of the kingdom of "eternal life." But the "young man" was not "an expert" at opening locks, and could not get the door open that he might go in. We ought to have learned the trick by this time, surely. Nature everywhere has been proclaiming constantly the truth of what Jesus said to that man in reply to his question. Our own experience in spiritual communion asserts it daily, if we would but listen.

"Mediums get sick" by the very act of communing with the fountain of health itself! do they? Now, of all the "inhabitants" of the heaven with which they, at this instigation, allege themselves to be in communication, not one of them can say "I am sick." What an idea! that a "medium" should get the "small pox," or any other form of feeble health from heaven. Did Jesus get sick? Do think of it! I tell thee, he takes it from us. We have forgotten the law, and neglected our duty to that passive instrument who can not, while we are thoughtlessly driving him on to disease and disorder, know for himself "chalk from cheese."

A medium stubs his toe against a devil, or finds a "big nigger in the wood-pile" of spiritual intercourse—does he? Suppose we inspect carefully our own machinery before we adopt that as a final conclusion. Perchance, if we look sharply, we may find the Devil there instead of in heaven, where we are seeking for him. He takes on various shapes, you know, and comes well nigh to deceiving the "very elect;" so, look out! he is just as likely to appear in the shape of a diseased, "cut off" or a disordered "feed-pipe" as in some other form. Thou must not expect always to find him with a hoof in sight, by any means. In all stationary engines, where they do business on a "big figure," the shape he loves best, and does most uniformly appear in, is the subtle and invisible want of a good Balance Wheel!

O! supply it in God's name and thy own, and let the Devil go hang! A man asks thee, "What shall I do that I may know for myself of immortality and heaven?" Take thy cue from Jesus, and answer him thus: "Hast thou consulted earnestly, the law and the prophets, speaking to thee in the sanctum of thine own reason and perception, through the media of inspired Jews, inspired Greeks, Romans and Egyptians—through inspired minerals, inspired plants, animals, and thine own inspired self?" "Yes." Well, I love thee for it. "What lack I yet?" This: Now, art thou willing to give all these valuable possessions of thine away—give them to those inferior or "poor"—questions of consideration that need them and will be truly benefited and enriched by them? What! all my philosophy, all my exact sciences! Can't I keep so much as a galvanic battery to befuddle myself with all? Keep nothing—they must all go, and all thy self-pride and pomp with them. Give them away; they will not be lost, perchance thou wilt get them all back again with "usury." Who knows? But let them "slide" whether or not; and sit thou down, divested of all but the honest, earnest curiosity of an innocent little child, and thou shalt learn infallibly how to open the door of "eternal life," which, once opened, "no man can shut" in thy face again forever. What is thy old or new philosophy, thy exact science, as thou namest it *par excellence*, or thy galvanic battery good for, till thou gettest somewhat worth being "exact" about? To be able to verify thy multiplication table, whilst thou canst not demonstrate thyself, is a poor triumph, wholly unworthy thy ambition. Dost thou not see? they could not help thee out of the "hell of unbelief," it was not their province—they sank thee deeper into it. Superficial indeed, and of mere paper value, was all the boasted wealth of thy philosophy and science, without the "eternal life," and the everlasting and higher truth which they will aid thee to adorn thyself withal, but which they failed wholly (it not being their legitimate duty) to enable thee to discover. I defy thee now to go away "sad" or sorrowful. "Young man," I know thee too well to be mistaken in my conclusions.

CONTENTMENT has long been talked of as a great attainment. At best it is but passive, idle, and produces nothing positive, which is not a very high happiness. A better philosophy would be to wring from everything untoward some means of advancement.

SPIRITUALISM IN CARACAS.

Our Spirit friends do not forsake us here. The eyes of many have been opened, and there is a strong indication that many souls will soon become spiritualized, and the dark yail of superstition be raised so that the light of heaven may be shed upon them. As I informed you in a former communication, Mr. John Furlong, formerly of New York, an unbeliever, after sitting in our little circle ten days, could see the Spirits, and subsequently they spoke through him; and thus we are enabled to receive more satisfactory communications. My sister Susan, who died an infant more than sixty years ago, is my constant companion and guardian angel, as she says. Having been afflicted with an affection of the kidneys, and rheumatism, for eleven months, I asked my Spirit-sister if she could bring a Spirit-doctor who could cure me. She answered in the affirmative, and the second evening she came to the circle accompanied by Sir Astley Cooper, the great London surgeon, and Doctor Jose Vargas, a graduate of Edinburgh, and ex-President of Venezuela. Sir Astley wore his decorations. After an examination, Sir Astley observed that I was in a precarious state. "Yes," said Doctor Vargas, "but he is curable." My Spirit-sister wept. She was asked why she wept; she said it was for joy because I could be cured. Sir A. said that my blood was in a horrid state, and contained much water; that the blood had settled and was clotted around my kidneys, causing inflammation, and had extended to my right knee, causing the rheumatism; that on correcting the blood a cure would be effected. Sir A. then prescribed four ounces of parley to be made into a quart of tea, and to be drank when cold during the day; and to be repeated every day for fifteen days. He recommended that I should abstain from wine and brandy, tea and coffee, and from animal food. Having implicit faith, I adhered to the instruction.

At the end of five days, my Spirit-doctors made me another visit, when it was exclaimed, "What a change for the better! Continue as you have done." On the fifteenth day the doctors came again, with my sister, when Sir Astley said, "You are perfectly cured; but rub yourself with a flannel and a little soap liniment to take out the soreness; then wait one day; then bathe four days in cold water, and you will be a well man. You were like an old tree," said Sir A., "going to decay, but a sprout will spring up, and you will bear abundance of fruit (spiritual fruit) until you are withered with old age." The last time Sir Astley appeared, he wore a white wig curling down his neck, with a full suit of black, short knees with gold knee-buckles, and silver shoe-buckles, a cocked hat, and his decorations. And I am a well man.

It is frequently asked what benefit can be derived from this Spiritualism? The answer is obvious. Millions of Spirits are incessantly laboring for us mortals in the flesh, as ministering angels, influencing us against evil, and exciting in us a desire to do good to all mankind, to love God with all our hearts, and our neighbors as ourselves; thereby fitting us both to live and to die.

The reader will recollect the case of Helen Jewitt. She appeared and told Furlong that—[We suppress what Helen said relative to the cause of her death, as that question has been adjudicated by a human tribunal which Spirit testimony would not countervail, in the eyes of the public.—ED.] She looked very bad and haggard, as she rose from the dark sphere. Robinson was saved by the testimony of Furlong (brother to our seeing and speaking medium.) The next night Furlong himself appeared; his brother recognized him; he looked very bad—tried to rise but was powerless. He said, "Robinson . . ."

A great many incidents transpired at our little circle, of interest. The wife of our seeing and speaking medium is a most rigorous Catholic. The archbishop sent two priests to remonstrate with him, with a view to his giving up Spiritualism. As he is rather a weak man, we had expressed some fear that he might be led away through the influence of his wife and the priests. Soon after, Furlong was entranced, and started back, raising his hands and turning away from the object of his fright, and exclaimed "Horror! horror! The archbishop heavily chained to a post as though he were to be burned!" This was manifested to Furlong to convince him that the church was harmless in the presence of God's holy Spirits. The one was of men and the other of God. It was then spoken through the mouth of Furlong, that Spirits had made a great impression on the mind of the archbishop the night previous, so that he could not sleep; but he dares not investigate the truth of Spiritualism.

Thus we observe the Romish Church is to continue in darkness, while heaven and earth are progressing with unprecedented strides. They are destitute of charity for all who do not adhere to the Mother Church, thus repudiating the doctrines of Jesus Christ. St. Paul says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." They are the blind leaders of the blind; but there is a still small voice awakening the down-trodden, and millions of Spirits are earnestly at work to spiritualize all the sectarian churches; to abolish their forms and ceremonies, and establish in their places the love of God and love for each other. As the tree falleth so it lieth; that is, just as we leave this world of flesh, we shall find ourselves in the Spirit-world—either sunk into darkness to atone for our sins committed in the flesh, or raised into celestial light as a reward for our virtuous life here on earth. For the just and equitable laws of God will not permit the wicked to inhabit the same sphere with the faithful of his children, to create discord and inharmony in his celestial circles. But those unfortunate beings who have disobeyed God's commandments on earth, and have sunk into darkness and despair, will all be eventually restored to light, and see the glory of God. Night after night these unfortunate Spirits come to our little circle for advice and assistance, and we give them the best advice in our power. Many have profited by our advice and instruction, and have come to us from the second sphere to offer their thanks for assisting them from darkness to light; and we give them our further advice to continue on their progress toward the mansions of bliss, which they promise to do.

On three successive evenings—the 18th, 19th and 20th of June—Doctor Vargas communicated a remedy to cure the cholera. He said, "Give a few drops of the oil of peppermint, cinnamon or cloves, to the patient; put him into a cold bath, the colder the better, take him out and wrap him up like a new-born infant, and the cure will be effected."

About two weeks previous it was said, one of those sitting in the circle will be taken with the cholera, without indicating the person. On the evening of the twentieth of June, after the Spirit of the Doctor had given the remedy as above, he said to Furlong, "Now go and prepare your bath." In two hours Furlong was taken with cholera, but his family would not apply the remedy. But he recovered in fifteen days, which might have been accomplished in a few hours if the remedy had been applied.

The Spirit of Doctor Vargas remarked, that "with faith, not a disease known to mortal man would prove fatal—that all would be cured by the Spirits, and there would be no deaths except those which occur from old age." He enjoined upon the circle to have faith, and said that nothing asked would be denied us by God's holy Spirits.

SETH DRIGGS.

CARACAS, July 12, 1856.

Convention in Vermont.

We learn from Mr. Tarbell that the subjoined call for a convention was forwarded to our office two weeks since; and our excuse for its non-appearance is the fact that it never came to hand through any save a public channel. We now copy from the columns of the *New England Spiritualist*.

There will be another Convention in South Royalston, Vt., on the three last days of August, 1856, commencing on Friday the 29th, and closing on Sunday the 31st. All Spiritualists, and all who are sufficiently interested in the subject of Spiritualism, are kindly invited to attend.

It is intended that this assembly shall be one in which the friends who are separated by distance may meet in joyful congratulations, and while rejoicing in the "truth that has made them free," participate in free and orderly discussion, and in the collation of facts relating to man's identity beyond the grave, and his ability to "minister unto us."

The above invitation is extended to the foes of this glorious truth, that they may give us light, theologically or theoretically, practically or philosophically, if they will be so generous or are thus competent.

It is not intended, however, that the time shall be squandered in bearing with those who desire to flout the subject, and turn the facts of Spirit-manifestation into the vale of darkness. Let us come for good.

It furthermore is not expected that any one is to convert the occasion into a "Benefit" of dollars and cents.

Suitable arrangements will be made for the accommodation of the friends. Houses will be furnished for those who wish to board themselves, and a Public House will receive the rest at a fair rate. We anticipate a larger gathering than last year's even. We have selected South Royalston as the place for this meeting, for many good reasons which need not now be enumerated.

JOHN D. POWERS,

D. TARBELL, JR.

JOHN PARKER,

ABEL BENNETT,

AUSTIN E. SIMMONS.

SOUTH ROYALSTON, August 5, 1856.

Interesting Miscellany.

WHAT'S TRUE WORSHIP?

BY R. H. BROWN.

What's true worship? Organs pealing,
Vespers through the twilight stealing,
Priestly forms in silence kneeling,
Glittering spires,
Solemn temples, and altar fires?

A pious glance to heaven sent,
Ashes thrown and garments rent.
The body, not the spirit, bent,
Bells and beads,
Hymns and prayers, in place of deeds?

Consecrated brick and mortar,
Sacrificial blood and slaughter,
Latin verse and holy water,
Piteous plaints,
And sad appeals to painted saints?

What's true worship? Will God alone
Such soulless rites as worship own?
Can these for crime and sin atone?
Nay, 'tis not so!

My heart and Heaven answer, No.

A loving, humble heart to show,
To wipe away the tears of woe,
That all along life's pathway flow—
Such deeds as these

Far more the Sire of Spirits please.

From Sin and Superstition free,
The poor man's heart thy temple be,
And let the mercies wrought by thee,
To God in praise

A hymn within that temple raise.

He whose prayers are noble deeds,
For mercy better intercedes,
And he whose heart with pity bleeds,
The Crown shall gain,

That Pharisees implore in vain.

STRYCHNINE.

THE source from whence this terrible poison, which has gained so world-wide a celebrity recently, is obtained, is thus noticed in Dickens' Household Words:

"In Ceylon and several districts of India grows a moderate size tree, with thick shining leaves and a short crooked stem. In the fruit season, it is readily recognized by its rich orange-colored berries, about as large as golden pippins; the rind is hard and smooth, and covers a white soft pulp, the favorite food of many kinds of birds, within which are the flat round seeds, not an inch in diameter, ash-gray in color, and covered with very minute silky hairs. The Germans fancy they can discover a resemblance in them to gray eyes, and call them crows' eyes, but the likeness is purely imaginary. The tree is Strychnos nux vomica, and the seed is the deadly poison nut. The latter was early used as a medicine by the Hindoos, and its nature and properties understood by Oriental doctors long before it was known to foreign nations. Dog-killer and Fish-scale are two of its Arabic names. It is stated that at present the natives of Hindostan often take it for many months continuously, in much the same way as opium-eaters eat opium. They commence with taking the eighth of a nut a-day, and gradually increase their allowance to an entire nut, which would be about twenty grains. If they eat it directly before or after food, no unpleasant effects are produced; but if they neglect this precaution, spasms result."

The bark of the tree as well as the seeds, is poisonous, and, from its resemblance to Angostura or Cusparia bark, a tonic medicine imported from South America, caused a great deal of harm and excitement in Germany, in the early part of this century, by being mixed with that bark. This was in 1815, and it was not until 1837 that botanists, who had been at fault as to the identity of the tree which yielded this false Angostura bark, were enabled to fix its identity with that of the nux vomica. The bark of the nux vomica tree has very much the twisted appearance of pieces of dried horn. Powdered nux vomica, which is one of the forms in which the drug is preserved, has an exceedingly bitter taste, and smells like liquorice. It is peculiarly and extraordinarily energetic, when taken in a poisonous quantity. Great numbers of dogs, cats, etc., have been sacrificed by physiologists in experimenting with it. Ten grains taken internally killed a dog in forty-five minutes, and a grain and a half thrust into a wound killed another in seven minutes. Its effect upon the body is similar to that produced by tetanus or lock-jaw. The limbs become rigid and the spine stiffened, then respiration checked by the fixing of the chest, is followed by the paroxysms ending in death."

Plants, as well as animals, are affected by this poison, and may be killed by it. After all the attention that has been bestowed upon nux vomica, the skill of man has been unable to detect any certain antidote with one exception, perhaps. In the American Journal of Sciences for October, 1855, a perfectly new antidote is mentioned, which, if it proves satisfactory on trial, will possess the advantage of being always at hand; this is lard. It was discovered by a gentleman who put one grain of strychnine in a piece of meat and placed it on the ground beside some lard, for the purpose of poisoning dogs. A dog was observed

to eat both meat and lard without being poisoned. The next night meat containing strychnine was placed without lard, and in the morning three dogs were found dead. In nine instances in which lard was given with the strychnine the animals did not die. In eleven cases where no lard was given, all died.

Strychnine was first extracted from nux vomica in 1818. It is also a constituent of St. Ignatius' beans, the seeds of a tree indigenous to the Philippine Islands; of the snake-woods (so called) of Asia, and of the Upas Tiente (not the celebrated Upas, the fruit-bearing tree,) a large climbing shrub in Java. Strychnine is usually to be seen in chemists' shops in the form of powder. It is odorless, but its taste is so intensely bitter as to be perceptible when one part is diluted in a million parts of water. Its action is about six times as violent as the extract of nux vomica. A dog has been killed in two minutes with the sixth part of a grain, injected in the form of an alkaline solution into the chest, and a wild boar with the third part of a grain in ten minutes. Its presence is readily detected in the body after death.—*Boston Jour.*

THE DEVILMAN.—The Liverpool correspondent of the Boston Daily Advertiser, gives the following account of a new necromancer who has been astonishing the French, and is coming to astonish the Londoners: The London swells, ever like the people of Athens, craving for some new excitement, are eagerly anticipating the visit of Signor Ragazzoni, a magnetizer of such extraordinary powers, that the Italians call him the "Man Devil," or the "Devilman," I forget exactly which, nor does it much matter. The Signor, from an extreme distance, or from another apartment, can, it is said, strike senseless any one whom he selects as his patient, or perhaps I should say, his victim. He is the first whose power has been strong enough to stop the pulsation of the heart. At St. Cloud, in the presence of the Emperor and a large circle of visitors, he performed, the other day, some of his surprising experiments. He placed himself at the end of a long gallery in the palace, and upon receiving a memorandum in writing, indicating the person from among the company to be an example of his power, outstretched his hand toward the victim, who instantly fell as if struck by lightning, stiff and senseless to the floor, and thus remained, to all appearance, so long as the Signor willed. Another gesture on the part of the magnetizer, and the patient rises, staring with ineffable amazement around, and wondering what the whole thing is about, staggers to his seat. The most curious experiment at St. Cloud, was made upon a young Italian singer (female), just arrived from Florence, who was introduced under the auspices of the Princess Mathilde, and who sang with great *eclat* the *andante* of Vaccai's *bravura*, "Le Romeo." In the *allegro*, which follows, the singer was in the act of executing some particularly brilliant passage, when the Emperor who was seated at the further end of the room, made a sign to Ragazzoni. The latter stretched forth his hand toward the lady, when suddenly, as if some internal power had seized her within its grasp, she stopped, with staring eyes and mouth wide open. The unfinished note died away, and after two or three gulping efforts, she gazed round in terror, and then fell forward on the piano and burst into tears. Her voice was paralyzed, and in answer to the kind solicitations of those around her not in the secret, and who thought she was ill, she could only point to her throat with a piteous expression of countenance, and shake her head in despair. At another sign from the Emperor, Ragazzoni withdrew his magnetic spell, and the cantatrice gave way to her pent up words in torrents of thanks at being liberated from so distressing a bondage. She could not be persuaded, however, to finish the piece.

DECLINE OF MOHAMMEDANISM.—An agent of the American Bible Society in Turkey says that in a recent tour in the Levant, he everywhere found an increased interest in the Bible and the Christian religion among the Moslems, who are becoming indifferent and skeptical with regard to their faith. They are not so strict in performing their prayers and pilgrimages, or in observing their fasts and festivals, and their mosques are more neglected, very few heeding the call to prayer even in Egypt, where formerly they were the most bigoted and fanatical. All the mosques in Cairo are falling into decay. There is a tradition, that when the great mosque of Omer, founded by the conqueror of the city, begins to decline, the doom of Islamism is sealed. Its walls are already crumbling. Since the publication of the Sultan's last firman, intelligent Mussulmen feel that they are free to do as they please in regard to their religion, and many purchase the Scriptures and read them with great interest.

EXTINCTION OF RACES.—We see it stated as a fact, the result of statistical inquiry, that during the last half century all heathen tribes have been rapidly decreasing; that Mohammedan nations have been dwindling nearly as fast, and that nearly every Roman Catholic territory has been gradually growing less. The Sandwich Islands afford a melancholy illustration. In 1778 Captain Cook estimated their population at 400,000. Fifty years after, Mr. Ellis, who in his "Researches," gives his opinion in confirmation of the above estimate, then sets them down at 140,000—a decrease of nearly two-thirds in fifty years. We find by the last estimate, the population set down at 84,165, an average decline of two per cent. a year. Such a rate of decrease will extinguish the race in thirty or forty years. Mexico and South America afford another illustration in regard to Roman Catholic populations. These facts are strikingly significant, if taken in connection with the singular increase of the Anglo-Saxon races, in numbers, wealth, commerce, and learning.

THE light of science is insufficient, and the perceptive powers of man too feeble, to enable him to understand all the secret and mysterious operations that are going on around him. The machinery of nature is so exceedingly complicated as to perplex the wisest philosopher.

NATURE AND INFIDELITY.—It is a common accusation against philosophy, that the study of it renders men infidels; and this alleged fact is brought forward as a proof that human nature is corrupt, blind and perverse, turning what ought to be its proper food into mortal poison. But if this were really a well founded charge, the conclusion which I would draw from it would be, that there must be essential errors in the popular interpretations of revelation, when the effect of a knowledge of nature on the mind is to lead to infidelity. Science is of modern growth; and down to the present hour, the mass of Christians in every country have embraced their faith without the possibility of comparing it with the revelation of the Divine Will contained in the constitution of external nature, which, philosophically speaking, was unknown to them. The facts unfolded by science were unknown to the divines who first denied the capability of mankind to attain, by the development of their natural powers, a higher moral condition than any they have hitherto reached; and hence their decision against the capabilities of human nature has been pronounced *causa non cognita*, (the merits being unknown,) and must be open for reconsideration. If Christianity was freed from many errors by the revival and spread of mere scholastic learning in the fifteenth, sixteenth, and seventeenth centuries, how much more may we expect that the interpretations of Scripture will be further purified, corrected and elucidated, by the flood of light which the sciences of human and physical nature, now in rapid course of cultivation, will one day shed upon religion. According to my view, the study of the human constitution, of external nature, and of their relations, will become an object of paramount importance, with reference to a just appreciation of the true meaning of Scripture. Civilized man sees infinitely more of true and practical wisdom in Scripture than the savage of the wilderness; and in like manner, man, when thoroughly instructed in his own constitution and in that of external nature, will discover still profounder truths and more admirable precepts in that record, than are found in it by ignorant, contentious, blind, conceited man, such as he has hitherto existed.—*Combe.*

THE ASIATIC MYSTERIES.—The Amsterdam Courant contains the following: "It is well known that East Indians have many inventions unknown to Europeans, and that they possess secrets incomprehensible to us. The Chinese understood the art of printing several centuries before western nations, and they also used gunpowder long before it was known in Europe. In Bengal the art of serpent charming strikes foreigners with astonishment. In Chili the Spaniards instituted a system of rapid correspondence by means of the human voice, which at that period went ahead of every other mode of communication. In the kingdom of Montezuma videttes were established at stated distances, who transmitted the order of the government and forwarded information from one end of the kingdom to the other with the greatest rapidity. It is a recognized fact in British India, that, in 1815, the Governor of Bengal received notice of a sudden revolt of the tribes of the interior. His informants proved that the natives had obtained information of the Allies having lost the first day of Waterloo, (Quatre Bras.) The rebels also knew, a short time subsequently, that the battle (Waterloo) had been gained by the British and their allies. Three weeks later the governor received official notice of this event, which news had been immediately expedited to him by the Duke of Wellington, by means of couriers dispatched from the battle field. A similar circumstance has just taken place. Letters received this week from Calcutta announce that the European mail is awaited with much anxiety, as the people of the interior have already received the anticipated news of the conclusion of peace. This news, of which as yet the European population know nothing, because no mail had arrived, had reached Calcutta in advance of steam, and even distanced the telegraph, from Bombay to Calcutta."

HOW WATCHES ARE MADE IN SWITZERLAND.—The rough part of the movement, called blanc, is made by water power, which costs a trifling sum. A number of young people have each their parts assigned to them; others put the plates and wheels together, and when a great number are ready, the master fills a couple of bags and loads the back of a mule. If he has not enough to counterbalance the weight, he puts on a couple of large cheese, and so he goes to the market in the vil age or small town, and offers his goods to little master watchmakers, called escapement makers and finishers, who complete the movement. These cottagers are almost all freeholders, and possess small plots of land attached to their houses, which they cultivate in the summer, and in the winter they shut themselves up with their families and work during the inclement season, with snow on the ground many feet deep, which lasts three or four months, and when fine weather again appears the travelers buy the movements and case them in silver and gold. A family of six children will keep themselves for the same expense as a single workman in London. Not only do the children work, but the dog turns a wheel, and puts in motion a lathe or a pair of bellows. At Geneva, where everything is dearer than in the mountains, the labor is twenty-five per cent. higher. Consequently, in England, with heavy rent and taxes, and the dearth of the common necessities, it is impossible to compete with the Swiss manufacturers.

JOHN BUNYAN'S FLUTE.—English papers say that the flute with which John Bunyan beguiled the tediousness of his captive hours, is now in the possession of a Mr. Howels, tailor, Gainsborough. In appearance it does not look unlike the leg of a stool—put of which, it is said, Bunyan, while in prison, manufactured it. When the turnkey, attracted by the sound of music, entered his cell to ascertain, if possible, the cause of the harmony, the flute, it is said, was replaced in the stool, and by this means detection was avoided. The good "tinker" had a vast amount of music in his soul.

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Bromide of Magnesium, a trace.....		
Chloride of Potassium.....	0.8355	2.7809
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